

THE
COPIE OF A
LATE DECREE OF

the *Sorbone* at *Paris*, for the
condemning of that impious and
hereticall opinion, touching the
murthering of Princes;

Generally maintained by the Iesuites,
And amongst the rest, of late by
IOANNES MARIANA,
a Spaniard:

Together, with the Arrest of the Parlia-
ment, for the confirmation of that Decree,
And the condemning of the said Mariana's
Booke, to be publicly burnt by
the Executioner.

¶ Taken out of the Register of the Parliament, and
translated into English.

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IMPRINTED AT
LONDON by R.B.
ANNO 1610.

141

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THE
PREAMBLE.

IT hath bene long since
observed, that England
whilest it was in captiui-
tie and bondage vnder
the Bishop of Rome, was
of all other Countreys most oppressed
with his intolerable exactions, and most
heauy impositions. In so much as this our
most noble Countrey was termed by the
Frenchmen *the Popes Assse*; and one of the
Popes owne Cardinals, in the dayes of *In-*
nocentius 4. vnderstanding of the polling
and pillage which the Romane Collectors
and ministers did vse in this Countrey, to
the great grieffe of the inhabitants there-
of,

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of, did in compassion vse these wordes to
the said Pope, *Anglia nostris iniurijs mul-*
toties lesa, quasi Asina Balaam, calcantibus
& fustibus caesa, tandem loquitur & oblo-
quitur, & se nimis & intolerabiliter conque-
ritur fatigatam, & instaurabiliter damnifica-
tam; England many times wounded with
our iniuries, and beaten as it had bene Ba-
laams asse, with spurres and clubs, at the
last doeth speake and repine at it, and
doeth complaine, that she was too much
and intolerably wearied, and irrecou-
rably damuified. Into which blockish
thraldome this kingdome was brought,
through the lewdnesse, false practises, and
impostures of the Priests, who by their
counterfait miracles, and Reuelations,
touching the seuerall paines and punish-
ment of soules in Purgatorie, so terrified
the mindes of men and women (brought
vp in ignorance and more then Ægyptia-
call darkenes) as they led them hither and
thither like brute beasts, for the compas-
sing of their owne designes, that they, and
the Pope their master might tyrannize as
they

they list. And although the iuggling
and fraud of the Bishop of Rome, and his
traiterous brood, is now more publicly
known to all the world, and especially to
vs here in England, then it was in former
times: Yet as if we meant to be Asses stil, it
is incredible, how many are dayly seduced
with toyes and bables by such lewd Priests
and Iesuites, as hauing bene traiterously
brought vp in the Seminaries beyond the
Seas, and learned all the false sleights and
iuggling trickes that those places can af-
ford, doe lurke, vpon their stealth into
England, in many corners within this
Realme, studying with all their skill, not
onely to imitate their Predecessors in all
their wicked and lewd practises, but to
goe therein farre beyond them; as being
Vipers of a more detestable generation,
then we euer heard of in this Countrey, or
in any other Christian Kingdome or Na-
tion in the dayes and times of our forefa-
thers. And as it is obserued by *Philo* the
Iew, of the old Scribes and Pharises before
the comming of our Sauour CHRIST,
how

how mightily they preuailed and were followed by women; so now it hapneth and falleth out in this Kingdome with that sexe, that these new Scribes and Pharises, the Iesuites and Priests that adhere vnto them, doe strangely bewitch them, hauing more secret conuersation with them, vnder pretence of Confession, then in some politicke considerations perhaps is conuenient. It is too well knowen to this false brood of Romish Priests and hypocrites, how easily, and by what light sleights women may be seduced: neither are they ignorant, when they haue so done, what mischief doeth thereby (for the most part) happen, in those families, where such seduced women doe liue and beare rule, they being commonly very passionate and violent in their affections and opinions. But it were lesse hurt, if these new Scribes and Pharises did limit their false practises to the inueygling and seducing of women, and that they did not in like sort seeke with al their Engines and deuilish stratagems to infect with their
word poyson

The Iremonger.
poyson yong Gentlemen, and such others
of the Laitie, as they can by any meanes
induce to giue care vnto them; most men
(not well grounded) being soone weary
of the present estate wherein they liue, and
euer desirous of Nouelties, (especially we
in England,) if they tend to superstition
and Idolatry: Whereby it falleth out, ac-
cording to the nature of pestilent corrup-
tion and poison, which worketh very vio-
lently when it is taken, that the late sort of
Recusants in England, men and women
of all sorts (which haue bene peruerterd
and poysoned by the said new Iesuiticall
brood, and other Impostors of their
straine) are growen into great fury, indu-
ring with no patience at all, to be in any
wise impugned. For the more violent the
poysoned opinions are, wherewith they
are peruerterd, the more desperate and au-
dacious they are become, to vphold and
defend them. The *Powder-Treason* in
England had many abettors; and that
lewd Iesuite *Garnet*, drawen and hanged
for his Treason, is now become a Martyr,

B

and

The Recusants.
and wanteth not the confirmation of his
Martyrdome by a strange miracle in a
straw, deuised and published by two lewd
Recusants in London, one *Griffin* a tailor,
and *Wilkinson* a yong filke man. And it
is not to be doubted, a Iesuite very lately
hauing written an *Apologie* in the behalfe
of the said lewd Traitor, (the same being
approued by the *Generall* of the Iesuites in
Rome, after it was allowed by three other
Iesuites) but that our Recusants in Eng-
land of the furious stampe, will hereafter,
as they dare, iustifie the said villainous
Traitor. When the Oath of Allegi-
ance *Anno 3. Regis Iacobi* was made and
confirmed by Act of Parliament, it is pro-
bably supposed, that all the Recusants in
England would willingly haue taken it, as
fundry of them began, had not the Iesuits
opposed themselves, and procured the
Pope to commaund the contrary. Since
which time it is euident, how many haue
refused, (as being bewitched and cast into
a reprobate sense) to receiue the said
Oath, diuers euen of the more moderate
sort,

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sort, as well Priests as other persons, pretending that they cannot in conscience receiue it, because the trayterous positions concerning the deposing or murthering of Princes by their Subiects (there being little difference betwixt them, in that it hath bene seldome seene, that such trayterous Subiects as were able to depose their Soueraignes, did euer thinke it policie to suffer them to liue) are there termed to be *Hæreticall*. False and diabolicall assuredly they are, and directly contrary to the two first Commandements of the second Table, *Honour thy father and mother*; and *Thou shalt doe no murther*; And then, if they haue bene wilfully and publicly defended by any, why they should not be acknowledged for damnable Hæresies, I for my part cannot discern. For I agree in iudgement herein with *Grosthed* Bishop of Lincolne (in the dayes of *Henry* the 3. King of this Realme) where he defineth Hæresie in these words; *Hæresis est sententia humano sensu electa, Scriptura sacra contraria, palam edocta, pertinaciter*

citer defensa: Hæresie is an opinion chosen by humane sense, contrary to the Scripture, publicely taught, and wilfully defended. How these false lewd and traitorous opinions haue bene published to the world, and shamefully mainteined, it doeth appeare by diuers bookes and Treatises, printed and diuulged, to the perpetuall shame of the Authors and approuers of them: As by the booke intituled *De iustâ abdicatione Hen. 3.* and by another not long since, Viz. *Decemb. 13. An. 1598.* allowed to be Printed In *Cænobio Madriti*, at *Madrill* in Spaine, by Friar *Peter de Onna* the Principall of that Order, and compiled by *Iohn Mariana*, a Spanish Iesuite, at that time Scholemaster to the now King. This second booke is thus intituled, *Iohannis Mariana Hispani e societate Iesu, De Rege & Regis institutione libri tres ad Philippum 3. Hispania Regem Catholicum;* Three books of *Iohn Mariana*, a Spaniard, of the societie of *Iesu*, Of a King, & Of the instruction, or bringing vp of a King, to *Philip* the 3. the Catholick king of Spaine.

And

And the Author of it hath the now Kings
License, that none within his dominions
vnder a certaine penaltie, shall print it, *nisi*
de Authoris voluntate, without the Authors
consent. In this booke the murthering of
Princes by priuate persons, is in direct
termes fully approued, and particularly
the butcherous and traiterous slaughter
of the French King *Henry* the 3. by *James*
Clement a Dominicane. Against which
traiterous, deuilish and heretical doctrine,
diuers learned men haue opposed them-
selues, and lately the Vniuersitie of *Paris*,
vpon the barbarous murther of their late
renowned King *Henry* the 4. who besides
their detestation of that fact, do fully con-
clude the said new conceit of murthering
of Kings and Soueraigne Princes, to be a
very lewd and hæreticall opinion. The
Act of whose proceedings comming to
my friends hands, together with the Ar-
rest of the Parliament of *Paris*, for the con-
demning, drawing through the streets,
and burning of the said booke of *Iohn Ma-*
riana, he hath thought it fit to offer to

the Presse to be published in Print, if so it might seeme good to some in Authority: to the end that thereby, if it were possible, not onely the malignant humours of the more furious sort of our Popish Recusants, might be abated, when they shall finde their treacherous and traiterous schoolemasters, the Iesuites, with their adherents, to bee condemned for Hæreticks; but that also the milder and more moderate sort of Priests, and other Recusants, might be induced not to refuse the said Oath of Allegiance, because the said conceits of murtherring of Princes (a consequent in effect of deposing them) is therein termed an *Hæreticall* opinion. And so I referre you to the Actes themselves, as they were copied out of the Register of the Parliament of *Paris*.

J. B.

A N N O

ANNO DOM. M. DC. X.

C V M S A C R A

T H E O L O G I Æ facul-

tas, ob festa Pentecostes, & Comitia priuata, inter viros selectos Ordinis Theologie, in presenti negotio agitata, suos Itatos & ordinarios Conuentus prima aut secunda die Iunij habere non potuisset, illos in diem quartum Iunij transtulit, atque omnes Magistros Theologia, in vim obedientie, quam emisso sacramento Facultati spondederunt, in Collegium SORRONICVM conuocauit, ubi post Missam de Sancto Spiritu more solito celebratam, deliberarunt super executione Senatus-consulti, cuius hac summa est.



Vria Parlamenti, Decurijs, maiore rerum Capitalium, atq; Edicti una congregatis, procedendo ad iudicium & litem capitalem, ac extraordinariam, Cognitoris generalis Regis postulatione instructam, aduersus nefandissimum, crudelissimum, & execrabilissimum parricidium, in sacratam personam

sonam HENRICI 4. Regis patratum, au-
 dito Cognitore generali Regio, decreuit, atq;
 decernit, ut diligentia & procuratione De-
 cani & Syndici Facultatis Theologiae, eadem
 facultas quam primùm conuocetur, ad delibe-
 randum super confirmatione Decreti praedictae
 Facultatis, quod die xij. Decembris Anno
 M. cccc. xiii. à centum quadraginta &
 uno Theologis eiusdem facultatis constitu-
 tum, dehinc Concilij Constantiensis auctori-
 tate roboratum fuit. Quo Decreto definitur;
 Nemini licitum esse, quacunq; occasione,
 causa vel prætectu quaesito, Sacrosanctis
 Regum & aliorum Principum supremo-
 rum personis vim inferre; Deinde, ut De-
 cretum quod in eiusdem facultatis Comitjs
 statuetur, omnium Doctorum, qui Comitjs
 & deliberationi interfuerint, nec non etiam
 omnium Baccalaureorum, qui cursum Theo-
 logicum decurrunt, syngraphis muniatur;
 Quò tùm demum, auditò super eare Cognitore
 generali Regio, Curia decernat quod iustum
 & rationi conforme erit. Datum in Parla-
 mento xxvij. Maij, Anno Domini 1610.
 Signatum. Voisen.

Itaque

ITaque eadem sacra facultas, ut mandato
amplissimi Ordinis, tam iusta & necessariis
precipientis obtemperaret, primum priuata,
deinde publica habuit Comitia. Conside-
rans autem sibi ex officio incumbere, ut suam
Censuram & Iudicium doctrinale cunctis il-
lud poscentibus declaret, atque Parisiensem
Academiam à primis suis incunabilis paren-
tem & alumnam optimæ ac saluberrimæ Do-
ctrinæ perpetuo extitisse, & tranquillitatem
Reip. ab ordine, ordinem porro & pacem (se-
cundum Deum opt. Max.) à Regum & Prin-
cipum salute pendere; ac solius esse principis
aut potestatis politicae, gladio uti; atque insu-
per paucis ab hinc annis nonnulla peregrina,
seditiosa atq. impia dogmata inualuisse, quib.
plerique priuati homines dementati, Sacro-
sanctos Reges & Principes excrandæ appella-
tione Tyranni contaminare, hocq. nefario
prætextu, necnon Religionis, pietatis, aut bo-
ni publici iuuandi, vel promouendi specie, in
Sacrosancta Regum & Principum capita
conspirare, suasque manus parricidas sacro
Illorum sanguine cruentare, & continuo pa-
tentissimam fenestram aperire non horrent

C

ad

ad perfidiam, ad fraudes, infidias, proditiones,
 populorum interneciones, Urbium, Prouincia-
 rum, ac Regnorum florentissimorum excidia,
 & alia innumerabilia nequitiae genera, quae ci-
 uilia aut interna bella concomitari solent, haec
 demum pestifera & diabolica dogmata hodie
 in causa esse, ut qui discessionem ab Ecclesia
 Catholica Romanâ fecerint, in suo errore ob-
 durecant, virosque religiosos, Doctores &
 Praelatos Catholicos, quanquam insones,
 quasi talia docerent vel auctorarent, fugiant
 & detestentur:

Eadem (inquam) Facultas haec & similia
 consideratè perpendens, magna animorum
 consensione & alacritate, ista peregrina
 & seditiosa dogmata, velut impia, haeretica,
 societati ciuili, paci & tranquillitati publicae,
 ac Religioni Catholicae penitus contraria exe-
 cratur, atq; condemnat. In cuius rei fidem, ac
 testimonium, Decretum antiquum sibi de in-
 tegro renouandum esse duxit, quod ducentis ab
 hinc annis à 141 Theologis sancitum fuit,
 in condemnationem huius execrabilis propo-
 sitionis.

Quilibet

Quilibet Tyrannus potest & debet licite
& meritorie occidi, à quocunque suo
vassallo aut subdito, & per quemcunq;
modum, per insidias & per adulatione-
s, non obstante quocunque iura-
mento, aut confederatione lacta apud
eum, non expectando sententiam aut
mandatum Iudicis cuiuscunque.

Hæc assertio sic generaliter posita, & se-
cundum acceptionem huius vocabuli (Ty-
rannus) est error in nostrâ fide, & doctrinâ
bonorum morum, & est contra præceptum
Dei, Non occides: & contra hoc, quod di-
cit Dominus noster, Omnes qui gladium
acceperint, gladio peribunt. Item hæc As-
sertio vergit in subuersionem totius Reipub.
& uniuscuiusque Regis aut Principis. Item
dat viam & licentiam ad plura alia mala,
& ad fraudes & violationes fidei, & iura-
menti, & ad proditiones, & generaliter ad
omnem inobedientiam subiecti ad Dominum
suum, & ad omnem infidelitatem & diffiden-
tiam unius ad alterum, & consequenter ad

eternam damnationem. Item ille qui affirmat obstinatè talem errorem, & alios qui inde sequuntur, est hæreticus, & tanquam hæreticus debet puniri, etiā post suam mortem. Notetur in Decretis xxij. ix. V. & Act. Anno M. cccc. xiii. die Mercurij xij. Decembris.

Quæ Censura Facultatis Parisiensis in Synodo Constantiensi, Sessione xv. Anno M. cccc. xv. pridie Nonas Iulij, his conceptis verbis comprobata fuit.

PRecipuā sollicitudine volens hæc sacrosancta Synodus, ad extirpationem erroris & hæresium in diuersis mundi partibus inualescentium providere, sicut tenetur, & ad hoc collecta est, nuper accepit, quod nonnullæ assertiones in fide, & bonis moribus, ac multipliciter scandalosæ, totiusque Reip. statum, & ordinem subvertere molientes, dogmatizant sunt; inter quas hæc Assertio delata est;

Quilibet Tyrannus potest & debet licite & meritoriè occidi per quemcunque vassallū suum, vel subditum, etiam per clanculares insidias, & subtiles blanditias.

tias, vel adulationes, non obstante quocunque prestito Iuramento, vel confederatione facta, nec expectatâ sententiâ, vel Mandato Iudicis cuiuscunque.

Aduersus hunc errorem satagens hæc sancta Synodus insurgere, & ipsum funditus tollere, præhabitâ deliberatione maturâ declarat, decernit, & definit, huiusmodi doctrinam erroneam esse in fide & moribus, ipsamque tanquam hæreticam, scandalosam, & ad fraudes, deceptiones, mendacia, prodiones, periuria, vias dantem, reprobât, & condemnat. Declarat insuper, decernit, & definit, quod pertinaciter doctrinam hanc perniciosissimam asserentes, sunt hæretici, & tanquam tales, iuxta Canonicas sanctiones puniendi.

Sacra igitur Facultas strictè, accurateq; exploratis omnium & singulorum Doctorum suffragijs, Primò statuit antiquissimam illam Censuram Facultatis, Synodi Constantiensis sanctione firmatam, non modò iterari, verum etiam omnium hominum animis inculcari debere. Secundò censet seditiosum, impium,

DECRETUM

hereticum esse, quocumque quæsito colore,
à subdito, Vassallo, aut extraneo, sacris Re-
gum & Principum personis vni inferri.
Tertiò statuit, ut omnes Doctores & Bac-
calaurei Theologiae, quo die in instituta &
Articulos Facultatis iurare consueverunt, in
hoc similiter Decretum iurent, ac syngraphæ
sue appositione obtestentur, se illius verita-
tem, docendo & concionando, diligenter ex-
plicaturos. Quartò, ut hæc Acta cum La-
tine tum Gallicè typis mandentur, & pro-
mulgentur.

De mandato Domini Decani & sa-
cræ Facultatis Theologiæ Pari-
siensis, Signé

DE LA COVR.

Collatione factâ. Signé. VOYSIN.



Eu, par la COVR, les Grand
Chambre, Tournelles, & l'Edit
assemblees, le Decret de la Faculté
de Theologie Assemblée le qua-
triesme du present mois de Iuin, suivant l'Ar-
rest du 27. May precedent sur le renouelle-
ment

ment de la Censure doctrinale de la dicte Faculté faicte en l'an 1413; confirmée par le S. Concile de Constance; Que c'est heresie pleine d'impie, de maintenir qu'il soit loisible aux subiects, ou estrangers sous quelque pretexte & occasion, qui puisse estre, d'attenter au personnes sacrées des Roys, & Princes Souuerains; Le liure de LEAN MARIANA, intitulé *De Rege & Regis institutione*, imprimé tant à Mayence qu'à autres lieux, contenant plusieurs blasphemies execrables contre le feu Roy HENRY 3. de tresheureuse memoire; les personnes & estats des Roys, & Princes souuerains; & aultres Propositions contraires au dict Decret; Conclusions du Procureur general du Roy; La matiere mise en deliberation;

La dicte Cour à ordonné, & ordonne, que le dict Decret du 4. du present Mois de Iuin, sera registré es Registres d'Icelle; ouy & ce requerant le Procureur general du Roy; & leu par chacun an à pareil iour, 4. de Iuin, in l'assemblée de la dicte Faculté, & publié au premier iour de Dimanche es Paroisses de ceste Ville, & Faulxbourgs de Paris: Ordonne, que le liure de MARIANA sera bruslé par l'Executeur de la haute Iustice deuant l'Eglise de Paris. Et à fait & fait inhibitions & defenses a toutes personnes de quelque estat, qualité & condition qu'elles soyent, sur peine de crime de lese Maiesté, d'escrire

d'escrire ou faire imprimer aucuns liures, ou
 Traité contrevenants au dict Decret, & Ar-
 rest d'Icelle. Ordonne, que copies collati-
 onnées aux Originaux du dict Decret, & pre-
 sent Arrest seront enuoyées aux Bailliages &
 seneschauflées de ce Ressort, pour y estre leues
 & publiées en la forme & maniere acco-
 stumée; & outre es Proches des Parroisses des
 Villes, Faulxbourgs & autres Bourgs, le pre-
 mier Dimanche du Mois de Iuin. Enioint
 aux Baillifs & Seneschaux proceder a la dicte
 publication, & aux substituts du Procureur
 general du Roy, tenir la main a l'exécution;
 & certifier la Cour de leur diligence au mois.

Fait en Parlement le 8. de Iuin.

Mil, six cent dix.

COPIE D



COPIED OUT OF THE
Acts of the Court of Parliament.

ANNO DOMINI 1610.

THE SACRED FA-
CULTIE OF DIVINES,

not being able, by reason of the feast of
Pentecost, and of some private meetings
held touching this present businesse by certaine
selected persons of that Order, to keepe their an-
nuall, and ordinary Assemblies on the first and se-
cond of Iune, assigned them over vnto the fourth
of the same; and summoned by vertue of their
obedience sworne vnto that Facultie, all the Gra-
duats in Diuinity, vnto the Colledge of the Sor-
BONE. Where after celebration of the Masse de
Sancto Spiritu, (as the vsuall maner is) they entred
into consultation touching the performance and
execution of the Arrest of Parliament: the te-
nour whereof ensueth.

THE COURT, the Great
Chamber, the Tournell, and the
Chamber of the Edict beeing
assembled, and proceeding to
iudgement in the processe criminall and ex-
D traordi-

LE ARREST, &c.

d'escrire ou faire imprimer aucuns liures, ou
Traité contreuenants au dict Decret, & Ar-
rest d'Icelle. Ordonne, que copies collati-
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general du Roy, tenir la main a l'execution;
& certifier la Cour de leur diligence au mois.

Fait en Parlement le 8. de Iuin.

Mil, six cent dix.

Par le Roy.

En son Conseil.

Le Procureur general du Roy.

Le Secretaire du Roy.

Le Baillif de Paris.

Le Seneschal de Paris.

Le Procureur de Paris.

Le Baillif de Sens.

Le Seneschal de Sens.

Le Procureur de Sens.

Le Baillif de Troyes.

Le Seneschal de Troyes.

Le Procureur de Troyes.

Le Baillif de Reims.

Le Seneschal de Reims.

Le Procureur de Reims.

Le Baillif de Metz.

Le Seneschal de Metz.

Le Procureur de Metz.

Le Baillif de Lorraine.

Le Seneschal de Lorraine.

Le Procureur de Lorraine.

Le Baillif de Flandres.

Le Seneschal de Flandres.

Le Procureur de Flandres.

Le Baillif de Brabant.

Le Seneschal de Brabant.

Le Procureur de Brabant.

Le Baillif de Hollande.

Le Seneschal de Hollande.

Le Procureur de Hollande.

Le Baillif de Zeelande.

Le Seneschal de Zeelande.

Le Procureur de Zeelande.

Le Baillif de Friesland.

Le Seneschal de Friesland.

Le Procureur de Friesland.

Le Baillif de Groningue.

Le Seneschal de Groningue.

Le Procureur de Groningue.

Le Baillif de Overijssel.

Le Seneschal de Overijssel.

Le Procureur de Overijssel.

Le Baillif de Geldre.

Le Seneschal de Geldre.

Le Procureur de Geldre.

Le Baillif de Utrecht.

Le Seneschal de Utrecht.

Le Procureur de Utrecht.

Le Baillif de Brabant.

Le Seneschal de Brabant.

Le Procureur de Brabant.

Le Baillif de Flandres.

Le Seneschal de Flandres.

Le Procureur de Flandres.

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Le Seneschal de Brabant.

Le Procureur de Brabant.

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COPIED OUT OF THE
Acts of the Court of Parliament.

ANNO DOMINI 1610.

THE SACRED FA-

CULTIE OF DIVINES,

not being able, by reason of the feast of Pentecost, and of some priuate meetings held touching this present businesse by certaine selected persons of that Order, to keepe their annuall, and ordinary Assemblies on the first and second of Iune, assigned them ouer vnto the fourth of the same; and summoned by vertue of their obedience sworne vnto that Facultie, all the Graduates in Diuinity, vnto the Colledge of the Sorbone. Where after celebration of the Masse de *sancto Spiritu*, (as the vsuall maner is) they entred into consultation touching the performance and execution of the Arrest of Parliament: the tenour whereof ensueth.

THE COURT, the Great Chamber, the Tournell, and the Chamber of the Edict beeing assembled, and proceeding to iudgement in the processe criminall and extraordinary

traordinary, commenced and prosecuted at the suit of the Kings Attourney Generall, against the most barbarous, bloody, and execrable murther committed upon the sacred person of King HENRY the fourth, the matter being set foorth by the Kings said Attourney, hath ordered, and doeth hereby order, that by the diligence and procurement of the Deane and Syndicke of the Facultie of Diuines, the said Facultie bee forthwith assembled, to consult together touching the confirmation of a certaine Decree made the 13. of December 1413. by 141. Diuines of that Facultie, and afterwards ratified by the authoritie of the Counsell of Constance. In which Decree it is defined: That it is not lawfull for any man vpon what occasion, cause, or deuised colour soeuer, to attempt any violence against the sacred persons of Kings and Soueraigne Princes. Next, that order be taken, that what shall be decreed in the assembly of the said Facultie, be confirmed by the subscription of all the Doctors, and Bachelers now passing their course in Diuinitie, which shalbe present at the said meeting

meeting and consultation. That thereupon
the Court, calling the Kings Atturney there-
unto, may take such course as shalbe agreeable
to iustice and equitie. Given in Parlia-
ment on the 27. of May, A N N O D O M.
1610. Signed. Voisin.

W Herefore, the said sacred Facultie,
for the performance of the direc-
tion and commaundement of the said
Court in a matter so iust and requisite, did
first assemble themselves priuately, and
then in publique. And weighing with
thēselues; That they were in duty bound
to yeeld their opinion and iudgement in
points of doctrine to whosoever should
demand it: That the Vniuersitie of Paris
hath euer from her first original, bene the
mother and nourse of the most Catho-
lique, and wholesome doctrine: That the
peace of a State dependeth chiefly vpon
Order, and both order and peace (next
and immediatly vnder God,) vpon the
safetie and preservation of Kings and
Princes: That it only appertaineth vnto
the Prince and Ciuill power to vse the
sword:

The Decree of the

sword: That notwithstanding within these later yeeres, certaine strange, seditious, and impious *Positions* haue taken footing, whereby many priuate persons beeing transported, feare not to staine anoynted Kings and Princes with the detestable terme and style of *Tyrants*, and vnder this accursed pretence, or by colour of furthering or aduancing Religion, pietie, or the publique good, doe conspire against the annoynted persons of Kings and Princes, imbrewing their martherous hands with their sacred blood, and thereby opening a large window to all infidelitie, practises, treacheries, treasons, slaughters of people, ruines of Cities, Countries, and most flourishing kingdomes, and a thousand sorts of mischiefes besides, (the ordinarie attendants of Ciuil, and intestine warres:) and that lastly these pestilent and diabolicall points of doctrine, are the cause that such as haue departed from the Catholique Romane Church, are obdurate in their errours, shunning, and detesting (although without cause) other Religious persons,

persons, and Catholique Doctours and Prelats, as if they were the Authors or patrons of those opinions:

These and such like reasons the Facultie maturely pondering, doeth with great vnanimittie of consent and alacritie, accurse and condemne the said strange and seditious opinions, as impious, hæreticall, and most repugnant to Ciuill societie, to the peace and good of the State, and to Catholique religion. In confirmation and witnesse whereof, they thought it fit to renewe the ancient Decree established two hundred yeeres agoe by 141. Diuines, in condemnation of this damnable Position:

That euery Tyrant may and ought lawfully and meritoriously to be murdered by any his Vassall or subiect whatsoeuer, and by what meane soeuer, whether by treachery, or subtile insinuation, notwithstanding any Oath or promised Allegiance made vnto him, nay, not so much as expecting the sentence or warrant of any Iudge whatsoeuer.

This Assertion being thus generally layed, and as this word *Tyrannus*, is or may be taken, is an error in faith, and in the doctrine of good manners, being flatly repugnant to that Commandement of God: *Thou shalt not kill*: and to that saying of our Saviour: *That whosoever shall strike with the sword, shall perish with the sword*. The same also tendeth to the subversion of the whole Common wealth, and of all Kings and Princes: giuing way, and free libertie to a world of mischiefes, fraude, breach of faith and oath, treason, and in a word to all disobedience of the Subiect towards his Lord, and to all disloyaltie and distrust of the one to the other, and consequently to eternall damnation. Whosoever therefore shal obstinately maintaine the said error & others therout ensuing, is an hæreticke, and to bee punished as an hæreticke, euen after death. *Let it bee recorded in the decrees 23. 9. V. and dated 1413. on Wednesday the thirteenth of December.*

*This Censure of the Facultie of Paris was
after*

after ratified in the Councell of Constance sess.
15. on the 6. of July, 1415: in these words:

THis sacred Synode hauing an especial care
(as in truth it ought, being to that purpose
assembled) to provide for the extirpation of all
errours and haeresies, which haue set foote into
diuers parts of the world, hath bene lately ad-
uertised, that certaine Assertions haue beene
published very scandalous aswell in faith and
maners, as sundrywise else, and tending to the
ouerthrow of the whole State and gouernment
of the Common wealth, amongst which this is
deliuered to be one:

That euery Tyrant may and ought law-
fully and meritoriously to be murthe-
red by any his Vassall or Subiect what-
soeuer, either by close treacherie, or by
smooth practises, and insinuations,
notwithstanding any Oath taken or
promise of Allegiance made vnto him:
nay not so much as expectirg the sen-
tence or warrant of any Iudge what-
soeuer.

Against

The Decree of the

Against which error this holy Synode addressing it selfe to make head, and utterly to extinguish the same, after mature deliberation doth pronounce, decree, and define, that this doctrine is erroneous in faith and manners, and doth reiect and condemne it, as hereticall and scandalous, opening a gap to fraud, deceit, dissimulation, treason, and periurie. It doeth moreouer declare, decree, and define, that they who shall obstinately maintaine this pernicious doctrine, are hereticks, and as such to be punished, according to the Canonickall decrees.

Wherefore the sacred Facultie, hauing strictly and carefully demanded the suffrages of all and euery of the Doctours, doth determine; first, that the said most ancient Censure of the Facultie confirmed by the Decree of the Counsell of Constance, ought not onely to be renewed, but by frequent iteration to bee imprinted in the mindes of all men. Secondly, that it is traitterous, wicked, and hæreticall, that any subiect, vassall, or stranger should vpon any pretext whatsoeuer, offer violence vnto the sacred persons of Kings and Princes.

Thirdly

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Thirdly it decreeth, that all Doctors, and Bachelours of Diuinitie, vpon that day when they are accustomed to sweare vnto the Orders, and Articles of the Facultie, they doe likewise sweare vnto this decree, and by their subscription promise, that they will in their Lectures and Sermons diligently set foorth the trueth thereof. Fourthly, that these Acts be published in Print, as well in Latine, as in French.

By the direction of the Deane, and Sacred Facultie of Diuines at Paris. Signed

DE LA COVR.

Compared with the originall,

Signed. VOISIN.



HERE being viewed by the Court, the great Chamber, the Tournell and the Chamber of the Edict assembled, the Decree of the Facultie of Diuines meeting together on the 24. of this present month of Iune, according to an Arrest of

E

the

the 27. of May last past, for the renewing
of the censure and doctrinall resolution
of the said Facultie, deliuered in the yeere
1413, and confirmed by the holy Coun-
cell of Constance, that it is a very impi-
ous hæresie, to mainteine it to be lawfull
for Subjects or strangers, vpon what pre-
tence and occasion soeuer, to attempt vp-
on the sacred persons of Kings and Soue-
raigne Princes: there being also viewed a
certaine booke written by I O H N M A-
R I A N A, intituled: *De Rege & Regis in-
stitutione*: printed aswell at Mayence as
elsewhere, contayning many detestable
blasphemies against the late King of hap-
pie memory H E N R Y the third; and a-
gainst the persons and States of Kings
and Soueraigne Princes, and diuers other
Positions contrary to the said Decree:
the Kings Attourney Generall hauing
concluded, and the matter put to con-
sultation:

T H E said Court hath ordered and
doeth order, that the said Decree of the
fourth of this present Moneth of Iune,
shalbe

shalbe registred in the Recordes of the
 same, at the motion and request of the
 Kings Attourney generall, and read yere-
 ly on the same day of the 4. of Iune in the
 assembly of the said Facultie, and that it
 shalbe published on the next Sunday in
 seruice time in the Churches of the Citie
 and Suburbes of Paris: It decreeth more-
 ouer, that *Marianas* said booke shall be
 burnt by the common Executioner be-
 fore our Ladies Church in Paris: and
 doeth inhibite and forbid all persons of
 what estate, qualitie, or condition soeuer,
 on paine of high Treason, to write, or
 cause to bee printed the said bookes or
 Tractats, being repugnant to the Decree
 aforesaide, and to the Sentence of this
 Court. It decreeth, that copies examined
 by the originals of the said Decree, and of
 this present Arrest, shalbe sent abroad in-
 to the Balliages, and Shriualties, of this
 precinct, there to be read and published
 in the forme and maner accustomed; and
 moreouer in time of Seruice in the Chur-
 ches of all Cities, Suburbes, and other

The Statute of the Court.
townes on the first Sunday in Iune. It
enioyneth the Bailiffes and Shiriffes to
proceede to the sayd publication, and to
the Deputies of the Kings Atturney gene-
rall to see to the execution, and to certifie
the Court of their diligence in this
behalfe. Given in Parliament
the 8. of Iune 1610.





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That you be not igno-

rant of one particular
occasion of these pro-
ceedings against *Mari-*
anas booke (which my
friend in his Preface
hath not touched) concurring with the
generall detestation of that impious do-
ctrine of murther, the practise whereof
wee haue seene vpon the persons of two
late Kings of France, H E N R Y the
third and fourth : you shall vnderstand
that *Rauillac*, the villaine, who gaue that
accursed stroke, which hath made all
France to bleed, being (as in his Examina-
tions he deliuered) a long time in delibe-
ration ere he could resolute, that it was law-
full to kill the King : falling vpon that
booke of *Mariana*, he found his conscience
(as he said) cleared of all scruple in that
point, and himselfe fully resolved to vn-

dertake it. And certainly the cordiall doctrine, which he from thence receiued, so settled his resolution before hand, so steeled his heart in the execution, and after the deed feared and mortified his conscience in such sort, as that hee was so farre from any remorse of the fact, as the conscience and comfort thereof seemed to harden him against all sense of his punishment. For being vrged by torture to confesse the trueth by whome he was set on worke, I will giue you a taste of one or two of his confessions, as I receiued them from thence. At one time being examined vpon the racke, who were his perswaders to that accursed deed: he desired to be loosed, and hee would confesse the trueth: which being done, and he set on his feet, he stretching out himselfe, tolde them: *The trueth was, that now he found himselfe at much more ease, then before, when he was on the torture.* And this was all the trueth, he would at that time confesse. At another time *President Iannin* being appointed to examine him, and pressing him very

ry straightly to confesse, who had incited
him to this fact: hee had the Clerke set
downe that *President Iamin* had incited
him therunto: who detesting the villaines
desperate audaciousnesse therein: he re-
plied againe; *Well Sir, if I should say so
much at my death, I beleene it would trouble
you.* These things being aduertised from
thence, I thought fit to impart vnto you,
as arguments of the Caitifes impenitency,
and finall obduration, touching that exe-
crable fact, grounded vpon the doctrine
so condemned: the first sparkes whereof
being (as appeareth) kindled in France a-
bout two hundred yeeres since, were then
trode vnder foote by the *Sorbone* and the
Councell of *Constance*: but since haue
bene reuiued by the Iesuities (the most in-
dustrious purueyours for the Popes
Court) and by their Lectures and bookes
nourished and brought to those flames
that now wee see: as it hath beene not
seldome objected vnto them, but neuer
yet by them wel denied; I am sure the do-
ctrine neuer publikely condemned by a-
any

ny resolution of their schooles, as heretofore, and of late by the Colledge of *Sorbone*. So as whosoever put the knife into the villaines hand, it is euident, that the mettall wherof it was made, (I meane the aforesaid doctrine) was tempered in their forge, and their bookes (as it is confessed) gaue edge vnto it. Neither to say trueth, can it euer be imagined, that these wretched foules (such as this *Rauillac* and before him *Iohn Chastel*) being perplexed in conscience, and almost brought to the pit of despaire, with remorse of some finnes of frailtie, durst euer haue aduentured vpon a malicious and deliberate purpose of murder, especially of their Soueraigne; had they not bene resolued in conscience by their ghostly fathers, (which office the Iesuits haue almost ingrossed to themselves) that howsoever it were a very dangerous sinne to murder a priuate person: yet was it a merite, able to redeeme a world of former finnes, to kill a king, such a one, as they should point out vnto them. But whatsoever the ground may be, certain

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taine it is, there is a very hard opinion conceived of them in *France* touching the late murther of the King, as may appeare by a brieft *Pasquill* set vp in *Paris* to that purpose, the occasion whereof was this. After the *Iesuites* had stood a while banished by the *Arrest* of *Parliament*, it is too well known how the late King (though against the generall wish of the whole State, and the aduise of many his loyall seruants) repealed that *Arrest*, defaced the Marble Pillar, wherein their banishment and the causes thereof were recorded, recalled them home into his Realme (all men wondering to what purpose it might be, vnlesse it were to that, which since hath happened) tooke some of them too neere his bosome, and that he might assure (if it were possible) their loyaltie vnto him, erected for their societie a stately Colledge in *la Fleische*, the place where he himselfe was borne. These religious persons, in exchange of such his gracious fauours towards them, bare him likewise so zealous an affection, as they

were neuer satisfied, vntill they had gotten his heart into their hands (the richest treasure hee could haue endowed them withall) to initiate therewith the Chappel of their new erected Colledge. Which being obtained, and deliuered vnto them in a boxe of Siluer, layed on a pillow of red Veluet, they receiued with solemne countenance, to carry in triumph to their said Colledge. At whose departure it is by the way reported, that a chiefe President of *Paris*, let fall a question vnto them, comming to take their leaue: Whether the Kings tooth which *Chastel* stroke out, were likewise enclosed in the boxe with the heart. This fauour of obtaining the Kings heart to burie in their Colledge, gaue occasion (amongst many other) of this Pasquill:

*Ce n'est, qu'à vous (troupe sacrée)
Qu'on doit bailler le Cœur des Roys:
Quand les grands Cerfs sont aux abboys,
On en doit aux chiens la Curee.*

Tis you alone (you sacred crue)
 To whom the hearts of Kings are due.
 When the great Harts are hunted hard,
 The entrailes are the Hounds reward.

The riddle may perhaps seeme at the
 first somewhat obscure, but I know you
 wil reade it without a Light. And there-
 fore I spare my paines to expound it, ha-
 uing already done more then I could well
 doe, to turne it in rime. And so hauing ac-
 quainted you with those aduertisements
 which came to my handes touching this
 businesse, being certified hither by a very
 credible Author, which I haue to
 shew; I cease to trouble
 you.

J. W.



Tis you alone (you sacred one)
To whom the hearts of Kings are due,
When the great Huns are hurled hard,
The empires and the lands are ward.

The right may be, but I am not
Ail some what obscure, but I know you
Will be it, in a light. And there
For I have my pains, I am bound, I
Am already done more than I could well
do to turn it in. And to him
I have you, and I have you
Which came to my hands to
but a little; being carried in
: credible and not, which I
threw; I came to trouble

you.

F. W.



